the Alliance Weekly

MARCH 6, 1957

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

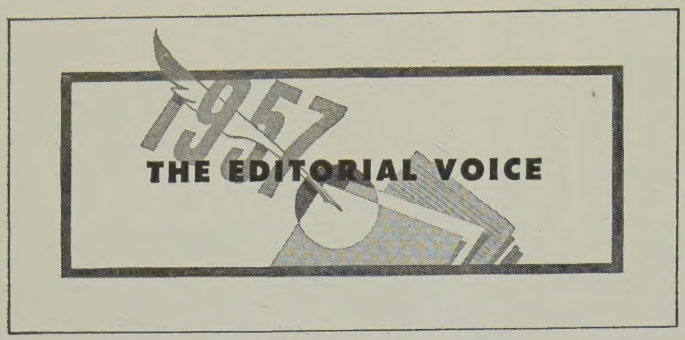
...STEIN–MONKMEYER

CENTRAL AMERICAN GIRL

In this issue

DELIVERANCE FROM THE ROOT OF BITTERNESS

A Minister's Testimony



NATIONALISM: ENEMY OR ALLY?

It is time we stopped listing nationalism as an enemy of the gospel. Leaders of nationalistic movements are often unfriendly toward foreign missionaries, but we do not well to assume that this makes them inherently less susceptible to the message of the gospel.

There is good reason to conclude that missionaries themselves are partly responsible for the rise of nationalism. Many peoples have not known what it was to be nationalistic until confronted with outlanders. Before missionaries arrived some tribes were not aware that anyone else existed. This was true in countries with advanced civilization and high culture as well as among ignorant savages. A few decades ago China was quite oblivious to the fact that any nation worth considering lay beyond her own boundaries. In the heart of New Guinea, Stone Age tribesmen have recently given tragic proof that they are experiencing feelings of incipient nationalism.

Until a people recognize the existence and power of other nations they have no occasion to be nationalistic. That they should resent the intrusion of outsiders who bring with them cultural concepts which clash with their own is not strange.

A missionary learns to understand a people and to sense their inner feelings. He learns to distinguish between unreasoned prejudices of antiforeignism and the proper desire to keep alive racial and national qualities. Where the two attitudes have become confused, he bears patiently the stigma placed upon him by the one and seeks to cultivate the other. In nationalism he sees not an enemy but an ally.

Nationalism in itself is neither anti-Christian nor pro-Christian. At its best it is manifest as the preference of a culturally related people for their own ways. They object to outside control. The economic advantages of such an arrangement do not compensate them for the humiliation involved. A clumsy attempt at government by their own leaders appeals to them more than an efficient administration by an alien power. Who of us does not sympathize with this ideal? Who planted this love of liberty in the human heart?

At its worst, nationalism is seen as rebellion against law and order. Its leaders are tempted to play into the hands of Communism in a desperate attempt to loose the grip of some alien power. With the objective accomplished, they are then unable to disentangle themselves. That makes nationalism and Communism appear to be in partnership. Part of the strategy of Communism is to don nationalistic disguise to win support of the strong movement toward self-government. But Communism is not nationalistic, it is internationalistic. If it succeeds no country will be left with the power of self-determination.

Certain persons who profess to be spokesmen for the church persist in spreading the erroneous notion that it, too, is international. According to them, racial, tribal and national distinctions are ultimately to be ignored and even obliterated. They seem to think that would be a good thing. They forget that the Bible does not ignore the differences. A promise of continual healing for the nations is contained in the last chapter of Revelation. The prophets foretold peace and justice in national relations. They did not suggest that national identity would be submerged in an indiscriminate amalgamation. On the contrary, each nation will contribute in its own characteristic way to the honor of Christ, and its citizens will rejoice in the supremacy of His dominion.

One of the important fruits of the true church is that it prepares men for public responsibilities. The church itself does not participate in the political life of a country, but it sets an example of integrity and honor. No nation is ready to govern itself until a host of men who cannot be corrupted are ready to serve in the hidden places of public duty. No matter how capable the leaders at the top, if the fabric of government is honeycombed with men intent upon using their positions as means of personal gain, national interests face grave perils.

It is not the place of foreign missionaries to join in agitation for self-rule or against it, but they are properly concerned that the people they love and among whom they labor shall be ready to accept the trusts which come with national autonomy. In contrast, Communist propagandists stir hysteric clamor for immediate independence. Then like wolves they watch while rival factions within a new government struggle for power.

Wise missionaries want churches which express in Christian terms the finest ideals of which the national life is capable. They do not consider them as acquisitions to their missions' domains, nor do they refer to them as "our" churches. Rather they regard them as the Lord's own to bear His image among their people. This was the attitude of Paul. He trembled at the thought of "grievous wolves" which would come, but he dared not, for their sakes, shelter the new believers.

Instead of a parent-child relationship such as is fostered by Roman Catholicism with its international organization, full respect is accorded new churches on the basis of equality. Enervating paternalism has no place in the thinking of the true missionary, even when he must patiently teach and reteach the simplest fundamentals. He is quick to recognize the first signs of budding national leadership in the church and to cultivate it, even though it results in his playing second fiddle or none at all.—CHARLES E. NOTSON.

Deliverance from The Root of Bitterness

THE FOLLOWING IS PART OF A PERSONAL LETTER WRITTEN BY ONE MINISTER OF THE GOSPEL TO ANOTHER. NO GOOD PURPOSE WOULD BE SERVED BY DIVULGING THE NAME OF THE WRITER. IT IS ENOUGH TO KNOW THAT GOD DELIVERED THIS MAN FROM A BITTER HEART, AFTER HE HAD LEARNED HIS LESSON AND REPENTED.—*Editor.*

A MINISTER'S TESTIMONY

THIS past year has been very difficult for me, but mostly because of my own attitude towards circumstances and people.

The most dangerous and hurtful disposition which a Christian can adopt is that of bitterness. And I must admit that I was very bitter. There is not a Christian in the world who can be bitter and not backslide, because quite obviously he has to backslide in order to be bitter.

But, more than that, bitterness destroys every spiritual blessing, nullifies every Christian virtue and grace, grieves God, destroys every vestige of fellowship with God and renders the Christian vulnerable to all kinds of attacks by Satan. Further, it makes him the tool of Satan to be used by him for his own evil purposes; it destroys fellowship with other Christians and brings reproach upon the Lord. It destroys practical judgment and causes one to act on impulse.

Since I have been quite willing to see God's hand in things, I now note the many lessons that He wanted to teach me and which I am just now learning. A bitter man lives under constant and incessant condemnation of the devil. He lives in the spiritual past and desperately tries to dredge up any morsel of blessing that he chewed upon years ago and, with the desperation of a starving man, chews on it again until it is dry and ruined, without savor.

All year long God has been trying to speak to me. Every now and then His voice would come through, and something within me wanted earnestly to respond; but the bitter heart, cold and starved for communion with God, would rebel. A bitter man tries to do the work of God and live the Christian life in his own strength always. The bitter heart will repeatedly experience a superficial repentance, but without strength or sincerity—somewhat like the drunkard's vain pledges to quit drinking.

Occasionally the shroud of bitterness would lift and I could enjoy my religion, but only for a brief season. I'm wondering just how close a relative bitterness is to hatred. If I'm not mistaken, they are at least first cousins; for I have yet to see the bitter man who is not also a hateful man. I have also yet to see the bitter man who will not make his plight worse instead of better. A bitter man cannot act upon the good counsel and advice he seeks to receive. So he goes on his way, weaving a web of presumption that soon entangles him to the point of no return—almost!

"Looking diligently
lest any man fail of the grace
of God;
lest any root of bitterness
springing up
trouble you, and
thereby many be defiled"
(HEB. 12:15).

I do not know how I began to get extricated from this terrible strangle hold. Maybe it was the occasional stirrings of the Spirit that I listened to that began to jar me loose. Maybe it was the God-given intelligence that would on occasions cause me to evaluate things as they really were. Surely it was the constant sense of frustration and of trying to fight my own battles, trying to plead my own cause, trying to excuse myself, trying to put the blame on others, being unwilling to accept the will and plan of God.

Ah, at last, there it is: rebellion against God's will was behind it all. And how carefully, how subtly Satan hid that fact from me. It is ever a sin to be unwilling to accept circumstances in which we find ourselves, through no fault of our own, as God's will for us at that time.

But recently I have come into a place of victory that I want to be thorough and complete. I believe there can be victory over bitterness, over the besetting sin, over arguments, over bickering in the home, over secret sin, over our own will, over errors, over all kinds of ungodliness.

I think that I have learned another lesson. Maybe this is theologically unsound, but I feel that it is experimentally true nevertheless, and who cares a whole lot about theology if it is not consistent with experience?

The lesson is this: it may be possible to have been filled with the Spirit and yet not be victorious in every area of Christian living. I look back to the time when I was filled with the Spirit. It was real. It was vital. It was glorious. But it was not automatic. And I thought it was. It was not the cure-all; and I thought it was. There is more—much more. There is victory over sin.

I learned a couple of other truths; namely, this life of victory is based on the principle of identifying ourselves with Christ by faith to live victoriously over sin. And further, this is done by faith, by reckoning ourselves to be dead with Him, buried with Him as far as sin is concerned and then raised up with Him to newness of life. This reckoning is nothing but cold, naked faith. It is identical with the faith manifested when we accepted Jesus Christ as our Saviour from sin. Assuredly it could all take place at salvation, but generally it does not.

Another lesson learned: Whatever we do wrong is sin, ungodly sin, devilish sin, horrible sin, Christ-crucifying sin. It *is* sin! It must be recognized as sin, dealt with as sin, treated as sin and purified by the blood of Christ. Irritability is sin, even if it comes when one is sleepy or tired. It cannot be excused simply because we are tired. Bosh! Gossip is sin, even if between God's people; that doesn't sanctify it or make it holy.

Further, one can only be consistent and regular in his devotional habits and development of character as Christ takes over and is permitted to control that life. But yet more: Christ does not control from the outside. He rules it from the inside. He abides within and makes His motions from within. He is at the helm within the heart and not as a supervisor making occasional visits.

Victory is found in Christ. I am now beginning to understand a little bit of the Alliance message as propounded by A. B. Simpson's "Jesus Only." I honestly believe that the message of the Spirit-filled life is being presented in a condensed version by too many of us. We omit the chapters on victory – continuous, blessed, glorious, perpetual victory, in spite of weather and fog, people and circumstances, the devil, dispositions and the body.

It is there for the taking. Jesus can become all. *Glory!* ◆ ◆ ◆

Just because God worketh in him, as the evidence and triumph of it, the true child of God works out his own salvation—works it out having really received it—not as a light thing, a superfluous labor, but with fear and trembling, as a reasonable and indispensable service.—HENRY DRUMMOND.

Eternal Values

Richard Baxter got very tired one day in his itinerating; and as he tarried at the village inn and lay down to rest for an hour while his horse stood at the door, he almost wished he might go home and rest. Thus thinking, he fell asleep and dreamed that he had gone to heaven. Entering in with his guide, he was left to tarry in the waiting room for the Master's welcome.

While waiting, he began to read upon the walls, in strange artistic sketches, the panorama of his life and all his work for God, with all the eternal issues wrought on the canvas. He followed on step by step till the panorama ended at the little inn with his horse standing at the door, the congregation waiting at the church and the preacher just arriving in heaven. Then the Master entered; and as his whole being was filled with the rapture of His presence he awoke to find that he was still on earth. He sprang from the couch, hastened to his appointment and preached as a man who had seen the world to come. He never again grew weary in his glorious work.

So let us labor, suffer, triumph as those who will soon look back from the heights of rapturous reward, and our days will be as the days of heaven.—A. B. SIMPSON.

VOLUME 92 NUMBER 10

the Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Quotes from Our Contemporaries

During his address to the annual convention of the Christian Business Men's Committee International, in Washington, D. C., LT. GEN. W. K. HARRISON, said:

"There seems to be little concern at all for the glory of God, for the achievement of His will and the coming of the kingdom of God. Men do not appear to feel any real obligation to God. . . . If the American people desire that God hear their prayers, they must truly turn to Him, away from self and sin."

Says JOHN W. BRADBURY, in *The Watchman-Examiner:*

"The Bible commands the gospel to be preached to all nations as the means of saving them. There have been those who questioned the method laid down in the Scriptures for the evangelization of the world. But no one has ever arisen with a better method. . . . Missions can never be divorced from the Bible. Missionaries are distributors of the Word of God either by word of mouth or by the printed page. They may be engaged in other things, but that is their supreme task."

The Rich Young Ruler

By STUART HOLDEN

WHEN a man comes into the presence of Christ, as did the rich young ruler, that hour is for him an anticipation of the final judgment. The Great White Throne is set up, and he stands before it revealed and judged.

The ultimate issue of that meeting with Christ is either an entrance into fellowship and all that fellowship with Christ connotes, or exclusion from that fellowship. When Christ was upon earth men came into contact with Him and they went forth from Him, as His servants to do His bidding, as His disciples to relate their lives to His teaching, and as His ambassadors to proclaim His kingdom. Or they went forth from Him into eternal obscurity as those who, having seen the light, turned from it; and having heard the truth, resisted it.

To those who read the Gospel record, there is the ever-fresh wonder of Christ's attractiveness. Yet the conditions of discipleship were rigid and His claims upon men's lives drastic. It is strange that Christ should have passed through the world almost unrecognized. During His earthly life there was a constant stream of men and women coming to Him and going from Him, the curious and the cautious, the ignorant and the intellectual, the ruined and the rich, the stained and the seeking. They came to Christ and, as they came, flitting across the stage for a brief moment, the judgment seat was set up. They either accepted or rejected the light which Christ offered them, and they passed on either into life or into death.

The secret of Christ's attractiveness was His intense sympathy and sincerity with men. Human nature being what it is, there is nothing we prize so highly as just these two things: sympathy and sincerity. The former makes all allowances for environment and circumstances, but makes no allowances for weakness and willfulness. The latter veils and disguises nothing of the truth. We value these two qualities in those we meet. And these two qualities stand out supremely in the life of Christ.

There is no need to think about the riches which the young ruler possessed, for when a man comes into His presence Christ does not hail him as a rich man but as a human being needing divine love and divine wisdom. Christ deals with men in their elemental needs. This young ruler came to Christ. Why? Because his heart was not at rest.

The unrest of thoughtful men is one of the commonest features of our day. It is not the thoughtless man who is concerned about the things of eternity. The man who says he has no interest in spiritual things writes himself down as foolish, for he has never faced the real facts of life. The man who thinks at all must ask himself: Whence came I? Whither am I going? What are the final issues of all the common things of life? And the man who has within him intimations of immortality is the man who knows what unrest of heart really means. It is a longing which is never satisfied until he comes into vital fellowship with the Son of God.

The rich young ruler was restless. In spite of his possessions and all that ministered to his varied needs there was within him a sense of dissatisfaction, a consciousness of the existence of things after which he dimly groped but could not reach. Therefore he came to Christ, and this was his question, "What good thing shall I do, that I may have eternal life?"

Eternal life, the life of the Spirit, the abiding life. Who is the man who is satisfied with the things he can touch and apprehend in the life that now is? Who is the man who is not conscious of a reaching out of his spirit to something beyond? Who is the man who is not conscious of an incompleteness apart from God? Such a man was the rich young ruler.

Notice that there was on his part a certain amount of discernment, for he recognized in Christ one who could interpret his secret longings. There was a courage of conviction, for he came running to Christ openly. He was not like Nicodemus who came seeking Christ in the shades of kindly night. This young man was of the ruling classes, but he separated himself from them and came to kneel at the feet of Christ. That betokened a certain humility of mind which was as beautiful as it was rare. He came with the courage of a deep conviction, forsaking everything and risking much.

But, withal, there was a certain measure of self-complacency and self-satisfaction. "What good thing shall I do, that I may have eternal life?" he asked. Behind that query there was a sense of his own power. "Only tell me what to do, and I will do it." Christ repeated to this young man the latter half of the Decalogue, those six commandments which are expressive of, and which comprehend, man's duty to man. Man's relationship to God is expressed primarily in a practical performance of his duty towards his fellows. "If a man . . . loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Christ did not begin to talk about loving and trusting God. He taught that men come to faith through works. The apostles taught that men come to works through faith. And the two are not contradictory, but complementary. Christ searched the soul of the rich young ruler with the sixfold searchlight of the latter half of the Decalogue, and the young man declared, "All these things have I kept." He was not boasting. When Jesus was confronted with hypocrisy He rebuked those guilty of it. In the case of this young man, however, we read that "Jesus beholding him loved him." His life was clean; he had lived in response to such light as he had and in obedience to such commands from God as he apprehended. There was in this young man that which drew love from Christ.

"What lack I yet?" asked the rich young ruler. It was the cry of an

honest heart which had seen in Christ depths it could never fathom and heights it could never scale. "One thing thou lackest," said Christ. He probed to the heart. He confronted the young man with a claim and then with a test. "Why callest thou me good? there is none good but one, that is, God." Notice the inference here—the immensity of Christ's claim, and He never made a greater: "Either I am not good, and hence man: or I am good, and hence God. And you are in the presence of God when you are in My presence."

Christ followed His claim with a test: "If I am good, then go, sell that thou hast: and come, follow me." It was as though He said, "This is the way of life: and all your previous experiences of the laws of God have led you to this hour." Christ was calling this young man to a sacrificial life. "I was rich, and for your sake I became poor; and in losing My life, I am finding it. Come, follow Me. Renounce your wealth. Live for God and His service, and thou shalt find life in its fullest experience and blessing." Christ corrected at once the young man's false estimate of things. He was getting right down to the fundamental and eternal things.

It was not the fact that this young man was rich that kept him outside the kingdom of God, but because his heart's affection was centered on something else. He had kept the Law; he had done all that morality demanded. Outwardly there was not a speck upon his character, but there was that which divided the love of his heart from God. He preferred to rule rather than to be ruled, to possess than to be possessed, to be served than to serve. And so "he went away sorrowful." He stands out as an illustration of the fact that men may come near to Christ and then go from Him forever because His demands are too great.

"He went away sorrowful." That means that his conscience attested the justice of Christ's demand. He was not resentful. He knew that Christ had demanded of him that which was perfectly reasonable, but the price to be paid was too high. "He went away sorrowful: for he had great possessions," and when the crisis moment came he could not shake himself from them. He discovered, as in a lightning flash, that these were his real masters.

Christ saw all that that young man might have been. He knew what would be the inevitable outcome of his choice. He saw that from that moment the hardening process would begin. It may be in the days to come the rich young ruler looked back upon this interview with Christ as an inexcusable emotion on his part. There are men who at one time in their lives have come near to Christ but today their hearts are as hard as a millstone.

That is the way men go into the outer darkness, tripping along to the sound of earth's music which serves to drown and to dull and finally to silence altogether the voice of Christ. ◆ ◆ ◆

The Coliseum at Charlotte, N. C., boasts the world's largest clear span steel dome—112 feet high and a diameter of 332 feet. General Council meets in Charlotte May 15-21.

CHARLOTTE CHAMBER OF COMMERCE

The 60th General Council

Extensive preparations are being made for the sixtieth General Council of The Christian and Missionary Alliance, to be held in Charlotte, North Carolina, May 15-21. Essential business of the Society includes the election of the president and eight members of the Board of Managers, as well as receiving reports from the various departments of administration and special committees.

A strong spiritual program is being planned also, with messages from Dr. J. Sidlow Baxter, of Edinburgh, Scotland; Dr. C. C. Warren, pastor of the First Baptist Church in Charlotte and president of the Southern Baptist Convention; Dr. H. L. Turner, Rev. C. A. Epperson, Dr. J. T. Zamrazil, Dr. A. W. Tozer, and Rev. C. H. Erickson. Dr. R. R. Brown will conduct the annual missionary rally on Sunday afternoon.

The day sessions of the Council, as well as the opening and closing evening services (Wednesday and Monday), will be held in the First Baptist Church, 318 North Tryon Street. All other evening and Sunday services will convene in the Park Center Auditorium. A sunrise prayer service (6:30-7:30 A.M.) will open each day of the Council except Sunday.

We trust there will be a large attendance at this important annual gathering. All official workers of the Society are accredited delegates; churches having a membership of more than fifty are entitled to a second delegate and are urged to appoint a layman to this Council. Information concerning accommodations may be secured from Rev. H. P. Williams, P. O. Box 261, Charlotte, North Carolina.

DAVID R. ENLOW, Editor

AT HOME

Railroad men plan conference: The Railroad Evangelistic Association, Inc., will conduct its annual conference July 9-12 at the Philadelphia Bible Institute, Philadelphia, Pa. This movement was formed sixteen years ago in Florida and has become nation-wide. It seeks to reach the unsaved among one million railroad men of the nation. Interested readers may write Herman R. Rose, 2250 N. Pennsylvania St., Indianapolis, Ind.

●

Episcopal bishop seeks revival of healing ministry: Episcopal Bishop Gerald Francis Burrill, of Chicago, laid down guiding principles for the "revival" of the church's healing ministry. He termed the increased emphasis on healing "a mark of God the Holy Ghost stirring His Church to minister to the needs of the world." His statement in *Advance*, monthly magazine of the Diocese of Chicago, warned, however, against "extravagant interpretations" in the "popular preoccupation with problems of disease and health."

●

Japanese "suicide pilot" tells of conversion: A former Japanese "suicide" pilot, now a Protestant minister, told in New York how the impact of Christian literature —and a girl—converted him to Christianity. Rev. Sakae Kobayashi, a minister of the United Church of Christ in Japan, said: "I went home from the war in 1945 despondent and bitter. My house had been burned, my mother and grandmother killed. There was no food, no work." The only work he could get was in an oil refinery. There he met a girl who showed him the New Testament she was reading. She persuaded him to go to church with her. After conversion he entered a theological seminary and he and the girl were married.

●

Wants Air Force chaplaincy chief nominated by President: A bill providing that the Chief of Air Force Chaplains shall be nominated for a four-year term by the President, as are the Army and Navy chiefs of chaplains, has been re-introduced in the House. At the present time the Chief of Air Force Chaplains is named by the Secretary of the Air Force for a four-year period.

ABROAD

Baptist official tours Soviet Zone: Rev. Henry Cook, of London, European secretary of the Baptist World Alliance, is touring the Soviet Zone to get firsthand information on the situation of Baptists there. He also is making preparations for the congress of the Baptist Federation of Europe to be held in Berlin in July, 1958.

●

London newspaper reports Sunday school decline: The *London Times* has surveyed the place of children in the church and concluded that the name "Sunday school" is no longer in favor. It has discovered some attempts to find such substitutes as "children's church," "junior church" and "family church." But no new designation can hide the bare fact that attendance at British Sunday schools is steadily dropping.

PEOPLE

Dr. Fry gets distinguished service citation: Dr. Franklin Clark Fry, president of the United Lutheran Church in America, received the citation for distinguished service awarded annually by the Lutheran Society of New York. Edwin J. Berggren, of Glen Head, N. Y., vice-president of the society, presented the award at a dinner in New York. Dr. Fry was honored for his service as president of the largest Lutheran body in the United States, as first vice-president of the Lutheran World Federation and as chairman of the Central Committee of the World Council of Churches.

●

Retiring general to head evangelical welfare group: Lt. Gen. William K. Harrison, retiring commander-in-chief of the Caribbean area, has been named executive director of the Chicago Evangelical Welfare Agency. He assumed his new post March 1, succeeding Dr. Harold L. Lundquist, of Chicago.

THE PRESS

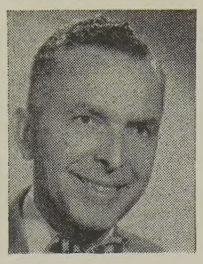
Germans print new translation: A new version of the New Testament is being printed by the German Bible societies. It represents an attempt to render the famous Luther translation according to modern language usage. The Council of the Evangelical Church in Germany has approved the text for printing.

●

New evangelical magazine in India: The first All-India evangelical magazine will be launched during the coming year under the sponsorship of the Evangelical Literature Fellowship. The sixteen page *Kiran* will be produced in Telugu, Hindi, Tamil and Marathi. Each of the four language editions will have a circulation of five thousand copies and it is hoped that at least two more editions will be added later.

PEOPLE SAY

Rev. John M. Krumm, chaplain of Columbia University: "The religious revival in our society as a whole is a return to some traditional allegiance, conspicuously free of any formal theological discussion or conviction and informed only by a vague desire for 'faith' by which is meant not much more than 'wishing will make it so.'"



WELDON B. BLACKFORD, Editor

The Christian and His Car

By LELAND R. HARPER

The following article is a timely and important one for all AYFers. It is an adaptation of a message given in a chapel service at the Nyack Missionary College, Nyack, N. Y., where Mr. Harper serves as business manager and treasurer.

I am going to talk with you about you and your car. Perhaps this subject occurred to me because, like many of you, I have been looking over the new automobile models and have been listening to all the wonders of their horsepower, speed, beauty and new gadgets. Perhaps this subject occurred to me because I have sometimes observed the shocking disregard which some Christians show for themselves, others and their testimony to the world by the manner in which they drive.

Think for a few moments about the matter of God and your car. What does the Bible have to say about the way you drive?

The criterion for guidance in the Christian life is a love which treats the other person (walking or riding) with consideration and respect. Jesus said, "Thou shalt love the Lord thy God with all thy heart . . . thy neighbour as thyself" (Matt. 22:37-39). We must reverence God first and then reverence the lives of others. "Thou shalt not kill" is just as binding to the one who holds a steering wheel in his hands as to the one who holds any other instrument of power and destruction.

We should remind ourselves that our worst nature may be manifested behind the wheel. Ordinarily you may be quite an easygoing person. But get behind the wheel and you may take on a nobody-is-going-to-shove-me-around attitude. You may really be quite humble, but behind the wheel do you ever feel like a "big shot"?

On most occasions we may be quite considerate, thoughtful and courteous, but behind the wheel we may become most competitive, determined that nobody is going to get ahead of us when the light turns green. We may normally be pleasant and agreeable, but let someone (especially a woman driver) get ahead of us on a narrow, winding road and we are apt to become irritable and a bit incoherent. The most absolute sense of power that some of us have is when we are driving. Here is where many of us are most prone to sin.

Sometimes such persons, when encased in a ton or more of speeding metal and glass, lose their manners and inhibitions, and even their lives and the lives of others, as they become possessed with the twin idols of speed and power.

True Christlikeness means self-control, courtesy and abiding by the law. We are told that 33 per cent of all traffic accidents are caused by speeding, by breaking the law in most cases. Sixteen per cent of all traffic accidents result from the lack of courtesy. A phrase in First Corinthians 13 in one of the modern translations reads, "Love is not rude." Another phrase states, "Love does not insist on its rights." Peter admonished Christians to be full of pity and courtesy (1 Ep. 3:8).

Consider then your testimony: what about God and your car? You may be a good Christian, but if you are not demonstrating the love that Christ gives, your testimony may become much like the blare of a horn or the screech of skidding wheels. The true Christian will keep in mind at all times that behind the wheel is a proper place to "let your moderation be known unto all men."

The Contest Corner

Awards for AYFs

Awards are always in keeping with a spiritual program. Our Lord refers to those awards awaiting His worthy followers who will stand before His presence on that great day—awards for faithfulness, endurance, labors, and so on.

The second annual AYF Program Contest offers special awards to those groups whose programs rate among the best received throughout the contest period, February through May, 1957. These awards are classified in the following manner:

First place awards. Two beautiful 300-watt, air-cooled 35 mm. slide projectors.

Second place awards. A choice of twenty-five Inter-Varsity hymnals or an A. B. Dick mimeoscope for layout of stencil work in mimeographing will be awarded two youth fellowships.

Among the first ten awards. Beautiful laminated recognition plaques identifying the AYF whose programs rate among the top ten.

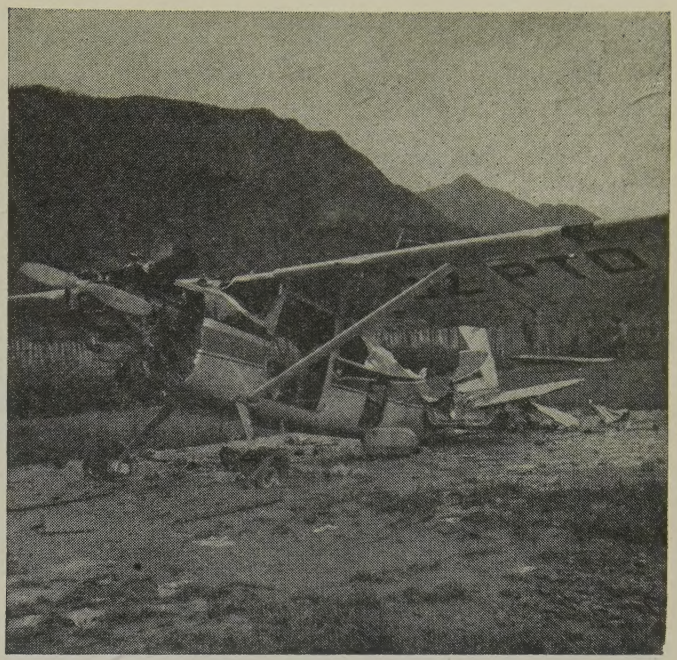
All may not be winners, but all may enjoy the profit and satisfaction of contributing to the program.

1957 AYF Guide

Bible reading plan for school days

March 11-15

Monday .....Genesis 26
Tuesday .....Psalm 28
Wednesday .....Mark 2:13-22
Thursday .....Psalm 77
Friday .....Acts 15:1-20



E. W. ULRICH

Resentful against the advance of civilization, enraged Kapaukus at the Wissel Lakes, New Guinea, revolted against all foreigners, killing five persons, burning the school and church at Obano, and then hacking to pieces the new Cessna plane (above)

God's Provision in an Emergency

WHEN both the Mission's Cessna planes were wrecked one after another air transport for missionaries in New Guinea seemed at a standstill. That air service continued without serious interruption during the emergency which followed is due to God's gracious provision.

Only a few days after the first Cessna struck a soft spot in the Homejo airstrip during the first landing of a plane at that station (ALLIANCE WEEKLY, October 24, 1956), and then nosed over onto its back, the second plane of the same kind arrived at the Sentani base. It had been on order for months with the expectation that it would insure a plane always being ready for use. Its coming at that time was most opportune, but less than two weeks later, and on the day following its dedication (November 3), this plane was destroyed by Kapauku tribesmen on the warpath (ALLIANCE WEEKLY, December 5, January 2). They killed one of the policemen on guard at the Obano airstrip, then they hacked the fragile craft with their heavy axes until it was a total loss.

Immediately upon receiving this news, the governor for Dutch New Guinea sent a message by radio to the Mission chairman expressing his sympathy and concern. Also the Missionary Aviation Fellowship promptly offered to put their new Cessna and Piper Pacer at the service of The Christian and Missionary Alliance. These tokens of good will and Christian fellowship were heartening assurances for the men and women laboring among a people so isolated that they never before have had opportunity to hear the message of salvation.

The government had already begun the establishment of an administrative base in the Baliem Valley and the missionaries in that part of the New Guinea field had been able to render considerable assistance as a result of their knowledge of the people and the territory. With the Mission planes out of operation, the government officials suggested that their Beaver planes be flown by a Mission pilot to carry equipment and personnel into the valley for both the Mission and the government. Under the generous terms of that arrangement not only did the Baliem Valley missionaries receive supplies, but even when government pilots were on regular flights to the Wissel Lakes they also carried supplies to the missionaries working there.

Having the use of larger planes was a particular advantage at this time. Seven prefabricated aluminum houses had arrived in Hollandia. Although the sections had been made to fit exactly into the cabin of a Cessna, the loading and unloading was much easier in the roomier Beavers and their capacity was at least double that of the Cessnas. This cut the number of trips to less than half what they would have been, thereby reducing the cost as well.

On January 8, when the third Cessna was delivered at Hollandia, the emergency ended and the aviation section for the New Guinea Alliance Mission returned to normal operations. By the eleventh the plane was at the Sentani airstrip and the work of assembly began. Early in February this plane was put into service.

In the meantime both M.A.F. and C. & M. A. engineers had made a survey of the plane which overturned at Homejo, and were of the opinion that the damage could be repaired. Mr. Lenehan succeeded in

E. W. ULRICH

At the landing end of the airstrip at Homejo there is a 1500-foot drop into a narrow gorge

putting the plane into condition for flight.

Rigid regulations, however, govern a plane's reconditioning before it can be flown again after a crash. It was necessary to wait for several weeks until the application was processed and the Director of Civil Aviation could issue a certificate of airworthiness. This permits ferrying the plane to Sentani, where it will undergo further reconditioning before going into regular service again. Insurance claims also required time. But now, as soon as the pilots are free and the weather is favorable, the plane is ready for use.

Footprints of Buddha

By MRS. HARVEY BOESE, *Thailand*

Recently when we were on vacation we decided to climb a rocky mountain overlooking the Gulf of Thailand.

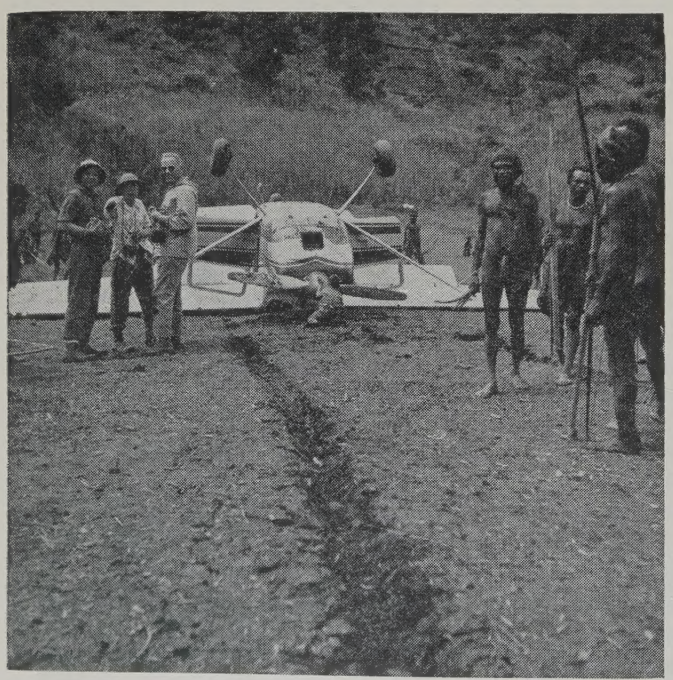
In some places concrete steps have been made, but most of the way the path is rugged. Small pavilions at intervals provide resting places. Our enjoyment of them was spoiled because they were adorned with images of Buddha. At one place we saw workmen using crude tools to chisel rounding forms into the surface of a great flat rock. As we studied the shapes we realized that they were intended to be footprints of Buddha.

At the next rest stop we asked a yellow-robed priest, "Do you intend to teach the people that Buddha has visited Thailand?" He smiled and replied, "Yes, it's very near to that. We must suppose that Lord Buddha came to this place."

We thought of the footprints which lead to life eternal. They are not cut in stone to fanciful specifications, made by man to delude credulous people. When the Lord Jesus Christ walked among men, he said, "Follow me." In obedience to His invitation we have been led of His Spirit to come here that men and women may know and follow Him.

Ingenuity and resourcefulness are prime requisites for the mechanic who undertakes work in a plane damaged in a primitive location such as Homejo, New Guinea. The Moni tribesmen, having never seen a plane before, supposed that the man-made bird always turned on its back when making its landings (left). The second photo shows the rigging employed to right the plane.

E. W. ULRICH



Calvinism Analyzed

A review by Dr. John F. Gates

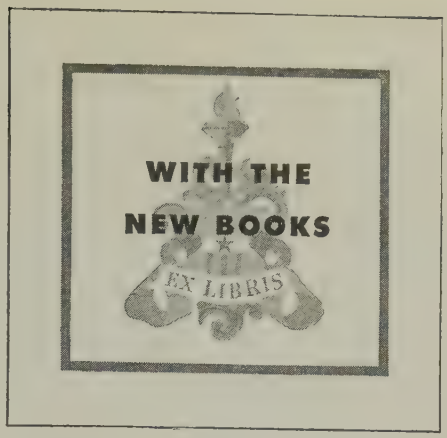
Calvinism, by Ben A. Warburton. William B. Eerdmans Publishing Co. (1955), Grand Rapids, Mich. 248 pages, $3.00.

To those who have been taught to look askance upon Calvinistic theology as a fatalistic, antinomian, antimissionary interpretation of Scripture, this volume should come as an excellent corrective. The author frankly admits that not merely has Calvinism been misinterpreted and misunderstood by its enemies, but that it has often been perverted and betrayed in the house of its friends. One by one, the author takes up the charges laid against the Calvinistic position and rather successfully answers them.

The first is the question of the divine sovereignty, against which the charge has been made that it destroys human responsibility. He demonstrates that if we deny the divine foreknowledge, we reduce the omnipotence of God to a mere figure of speech. Thus, though our finite minds may not be able to draw the precise line between the realm of human responsibility and the divine sovereignty, that does not prove that there is no such point of reconciliation. The Scriptures bearing on this vital question are dealt with, and it is clearly shown that if anyone wishes to quarrel over this matter his disagreement is not with the man John Calvin, nor with a "system," but with the Word of God.

A very valuable part of the work is that in which Warburton demonstrates that Calvin did not originate any of his doctrines but that they were held and believed in essence by St. Augustine, the Waldenses, the persecuted French Huguenots, and others, long before the Geneva Reformer was born.

An exceedingly fruitful discussion is devoted to the allegation that Calvinism is conducive to sin. Warburton remarks: "To assert, therefore, that any such man or woman can live as they please, or indulge in any carnal practice, is absolutely false. Can any man or woman in whose soul the Holy Spirit of God has His dwelling live as does the rest of the ungodly world? Can he pursue after the same pleasures or walk after the same indulgences as the world that lieth in wickedness? Can it not be seen that being a new creation in Christ Jesus, a new life principle is created within him, which has new directive forces? . . . He owns a new Master and Lord in his life, even One whose life was laid down on his behalf and by whose blood he has been redeemed. How, then, can such a man . . . live or walk, as the enemies of Calvinism assert?"



Order your books from either house
Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

Warburton declares many times in the book under review that it is *not* Calvinism "per se" that we ought to be most concerned over, but the truth of the Word of the living God.

In these days when men are attempting to explain away the fact of regeneration on psychological or sociological grounds, it is as a breeze from heaven to find a man as the author of the present volume who upholds the doctrine that salvation from its start to its finish is completely, altogether, in every respect, the work of the Triune God and in no way the work of man. Thus, the writer is a Biblical monergist, instead of a semi-Pelagian synergist.

For those interested in the historical development of the movement, Warburton has a very informative chapter on Arminius and the Synod of Dort. It is not that the author subscribes to everything done at the Synod, but he avows that if the Protestant church as a whole had been more faithful to the decision of that body meeting in 1618, the mass of that body would not have succumbed as quickly to the forces of liberal theology as they have done both on the Continent and in America.

A rather glaring weakness of the book is Warburton's analysis of the question of slavery which once divided the North and the South of our country. He holds that the Northerners were by and large descendants of the English and Dutch Presbyterians and Reformed Churches who held that all men had been created in the image of God, and therefore could not brook the cruel spectacle of slavery. As for the South, says he, its people were the lineal descendants of the Spanish and Portuguese, dominated by popery. It is quite dubious in the mind of the reviewer if his thesis at this point can be substantiated. Surely the South was at that time (the 1860's) both more English and Protestant than Warburton, an English scholar, appears to realize. However, this historical anachronism does not destroy the doctrinal value of the book, and should not unduly prejudice any southern Christians toward it.

Whether one holds to the "five points of Calvinism" or not, he should derive much inspiration and information from Warburton's *Calvinism.*

The Shining Sword, by Charles G. Coleman, Jr. Loizeaux Brothers, New York. 181 pages, $2.50.

Said to be a modern *Pilgrim's Progress,* this allegory describes the Christian life as a warfare against the hosts of Satan. Allegory is a difficult technique at best. Even Bunyan was unable to keep his allegory true to the real life of a Christian in such a fundamental point, for example, as the fact that our pilgrimage is not a physical removal from family and friends who live in the City of Destruction.

Nevertheless Bunyan never left his readers in doubt as to the spiritual meanings of each event in Christian's journey. It is to be feared that a good many of the details of *The Shining Sword* may baffle readers who try to work out the symbolism. If, for instance, the sword is "the sword of the Spirit, which is the word of God," just what is meant by the sham battles conducted by the young soldiers, and why does the instructor attack a student with his sword "just as one of the evil ones might do"? Surely satanic forces cannot use the sword of the Spirit (even if Satan may quote some words of Scripture), and our training in the use of the Word of God scarcely seems to involve the sort of competition indicated by the allegory.—Helen Sigrist.

Books in Brief

Six Mighty Men, by W. J. Smart. The MacMillan Company, New York, N. Y. 151 pages, $2.00.

Short biographies which attempt to show the secret of spiritual power and the message of Muller, Moody, Taylor, Chadwick, Hugh Redwood and Billy Graham.

The Church Secretary, by Virginia S. Ely. Moody Press, Chicago. 190 pages, $2.50.

This is profitable reading for both the prospective church secretary and the pastor who will benefit from her assistance. There are many suggestions given to make the church secretaryship a real ministry. A chapter on publicity (including the church bulletin and newspaper) and a list of reference books are given.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. W. C. Boyer arrived in New York February 16 from the Congo where they have just completed their sixth term of service. Mr. Boyer served as chairman of the Mission during the past year.

Miami (Fla.) Church Breaks Ground

The congregation of the Central Church of The Christian and Missionary Alliance, Miami, Fla., held special ground-breaking ceremonies on Sunday, December 23, 1956, and the church building is now well under way. The auditorium of the new church will accommodate approximately 500 persons and the sprawling Sunday school unit will have facilities for about the same number. Adequate off-street parking facilities are provided by the two-acre plot, also recreational grounds for the young people.

A unique feature of the new plant is an outside baptistry which will be located in a large courtyard of the U-shaped buildings. The pastor of this church is Rev. Gordon H. Keeney.

Scripture Text Calendars Wanted

The missionary prayer groups of the Binghamton, N. Y., and Harrison, N. J., churches wish to express their thanks and appreciation to all those who sent Scripture Text Calendars to them this past year. Books on the life of Christ in picture are made and given to missionaries for use on the mission fields.

Please send your old Scripture Text Calendars to Mrs. Henry T. Roe, 104 Leroy St., Binghamton, N. Y., or Mrs. G. H. Little, 529 Central Ave., Harrison, N. J.

Kentucky Mission Suffers from Flood

The Pikeville-Jenkins area of Kentucky suffered greatly during the floods which occurred this winter. Many lost their homes, and several lives were taken. The Beefhide Gospel Mission bookstore in Pikeville was greatly damaged, the loss in stock and equipment amounting to approximately $3,000. Days were spent shoveling out the mud.

Enumerating some of the losses to mission property, Miss Margaret Wearley, director, writes: "We feel our loss is small compared to others, so do pray for our dear people, that through this tragedy they will realize their need of Christ. The Christians are rejoicing even though they have lost much. Their treasure in heaven will remain."

Ground Dedicated in Cloverdale, Calif.

Rev. William Frederick, pastor, writes that on February 3 the church in Cloverdale met to dedicate their newly-purchased lots to the Lord. Cloverdale is a lumber mill town and the pastor and Christians request the prayers of the Alliance family as they launch out in faith for the building of a church.

Rev. Gordon H. Keeney (center) breaking ground for new church in Miami, Fla.

Letters

Editorials Come First

Am writing to express my appreciation and joy in reading your recent editorial, "Heard but by Our Singing" (January 16). Upon receipt of paper your editorials come first. Bible truths, coupled with literary gems, increase our faith and warm our hearts. Success to you.—Mrs. D. L. Forsythe, *Memphis, Tenn.*

Receives Courage to Press On

I have been a subscriber to your paper for several years, primarily for the benefit of your editorials. "Divine Love Is Neither Blind nor Dumb" (February 6) expresses so well again what you have been saying over and over. Sometimes it becomes discouraging to hold Bible positions, and then one of your editorials expresses so clearly what I have been feeling and I take new courage to press on.

Keep up the good work; it is a tonic to my own soul week by week. I believe the Lord is going to give us yet a return to Bible salvation and its resultant life.—Rev. Lorne A. Sparks, *pastor, Methodist Church, Canal Point, Fla.*

A High Standard

Praise God for the standard of righteousness and godliness and the teachings of holiness the Weekly brings us. I enjoy the articles very much, and the news of the fields. Hew a straight line, no matter what the world or pressures from the enemy may bring. God does not deflect from His righteousness; let us not try to make it seem as though He will allow His people to get into His kingdom with a lowered standard.—Mrs. J. Norman Fisher, *Canoga Park, Calif.*

Missionary Treasury

★ ★ ★ ★ ★

January, 1957

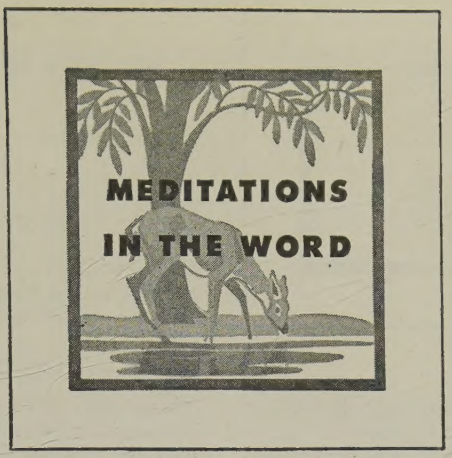
General Fund $330,988.68
Designated Specials 47,282.87

The income for January brought thanksgiving to our hearts as we realize it is a token for good of the Lord's provision for our advancement in 1957. The fine level of income for January is surely gratifying and bids well to indicate the blessing of the Lord upon our work this year.

Gifts for the month of January are covered by our receipts Nos. 1 to 1781 and 1 to 120. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides and Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Compiled by EDITH M. BEYERLE

Sunday

READING—Jeremiah 33:1-14.
TEXT—*"Call unto me, and I will answer thee, and shew thee great and mighty things"* (verse 3).

Faith honors God by counting upon His infinite resources. When the favorite of Alexander asked him for something almost worth a kingdom, the emperor replied, "It may be too much for Parmento to ask, but it is not too much for Alexander to give." "Pray for the impossible" may seem too bold and startling, and yet it is not bolder than the Master's words, "All things are possible to him that believeth." . . . God bids us ask for hidden things which we know not. We are constantly moving in a circle. He wants us to break that monotony and rise to new planes, standards, ideals, ventures. . . . He tells us that He will answer us . . . and He bids us, without waiting to see it in actual fulfillment, believe that we do receive the things that we ask.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Psalm 18:25-39.
TEXT—*"Who is God save the Lord?"* (verse 31).

What art Thou, then, my God? what, but the Lord God? Most highest, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet lacking nothing; supporting, filling and overspreading; creating, nourishing and maturing; seeking, yet having all things. Thou lovest, without passion; art jealous, without anxiety; repentest, yet grievest not; art angry, yet serene; changest Thy works, Thy purposes unchanged; receivest again what Thou findest, yet didst never lose; . . . Thou payest debts, owing nothing, remittest debts, losing nothing. And what had I now said, my God, my life, my holy joy?—ST. AUGUSTINE.

Pray for India; Western Pennsylvania District, Puerto Rico.

Tuesday

READING—1 Corinthians 1:18-31.
TEXT—*"Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"* (verse 30).

Unless anyone is detached in heart from all created things, he cannot with freedom give himself to divine things. On this account but few are contemplative, because few know how to separate themselves completely from the transitory and created objects. To obtain this, great grace is required, which may elevate the soul and raise it above itself. And if a man is not lifted above himself in spirit and freed from all creatures and wholly united to God, it does not matter much what he knows and what he has. Long will he be small . . . who reckons anything great but the one, infinite, eternal Good. And whatever is not God is nothing, and ought to be regarded as nothing. . . . Much more noble is the wisdom which is from above and from the divine influence, than that which is laboriously acquired by the human intellect.—THOMAS À KEMPIS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Ecclesiastes 1.
TEXT—*"I gave my heart to know wisdom"* (verse 17).

Take Thou the learning I have gleaned these years
From sitting at the feet of men;
A worthless harvest 'tis . . . O Lord, the darkness clears
And I see Thee, Omniscient One, and then
I own myself as poor and foolish clay . . .
Teach me Thy wisdom and Thy will and way.
—MAXINE LE DOUX MANION.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Hebrews 12:1-13.
TEXT—*"Looking unto Jesus"* (verse 2).

He was a good farmer; the furrows in the field he was plowing stretched like railway tracks to the fence a quarter of a mile away. "How do you make such straight furrows?" I asked. "You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across, I can make the furrow almost as straight as a crow can fly; if I get a crook in the first one, the rest have to follow it, for the guiding wheel of the plow runs in the old furrow." I reflected that as much depends on the first furrow in one's life as on the first furrow in the field. . . . Later I remembered the slender pole with its fluttering white flag. The crooked furrows come when my eyes are not on Christ. I resolved that, God helping me, I would look unto Jesus, the Author and Finisher of my faith.—SUNDAY SCHOOL TIMES.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—2 Samuel 10.
TEXT—*"Hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"* (verse 3).

The story in this chapter is a striking illustration of James 3:5, "Behold, how great a matter a little fire kindleth!" David's motives sprang from a heart full of gratitude: he would be kind to the bereaved son of a king who had befriended him. But the princes of the recently enthroned monarch were looking for trouble and found it aplenty! And that, too, not only for themselves who were completely destroyed (11:1), but for their allies the Syrians as well, who forfeited forty thousand cavalrymen, seven hundred chariot drivers and the captain of their host. A suspicious thought; a hasty word—war! Brought down into everyday living, how many disastrous events might be prevented in state, church and home if only people did not jump to conclusions, and that so hastily. And suspicion is not the only thing that leads to the wrong word and subsequent trouble.—PAMEII.

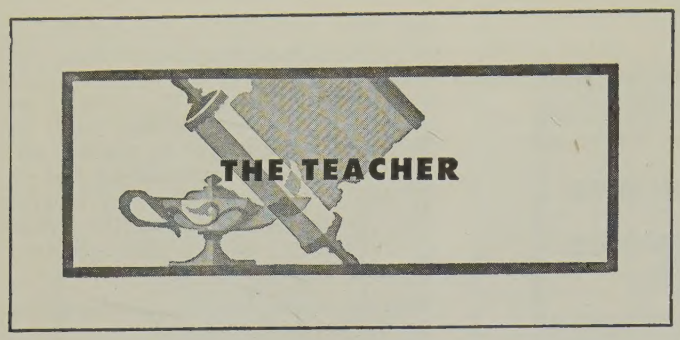
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Jeremiah 49:7-16.
TEXT—*"Dwell deep"* (verse 8).

This is a shallow age! Nearly everything is built on the superficial order. Even in our religion we are more or less ethereal. Songs and reading matter lack depth. Some of our preliminary services sound like a cheap brass band. Songs suddenly become popular and nearly everybody sings them day and night. Then they go into oblivion. Not so with those that were born in deep, heartfelt inspiration, such as "Amazing Grace" and "When I Survey the Wondrous Cross." It is said that we take after the things we eat. Certain foods, such as pork and oysters, tend to inflame the blood. Fruits and vegetables, especially celery and carrots, build and feed the mind and nerves. In like manner we reproduce what we read and sing. Light reading makes shallow thinking. Fast music tends to empty living.—E. E. SHELHAMER.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts; Jewish Work.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MARCH 17, 1957

By What Authority?

Matthew 21:23-32

DEVOTIONAL READING—Isaiah 53:10-12

GOLDEN TEXT—*"The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."*—MATTHEW 7:28, 29.

BACKGROUND AND LESSON ORIENTATION

The effect of Jesus' teaching and His method of dealing with men and situations had a profound reaction. In a religious world of stereotyped phraseology and traditional method, He startled the populace and shocked the leaders. Christ belonged to no accepted group. He subscribed to no school of rabbinical thought. He carried credentials from no Jerusalem authority. He had appeared out of virtual obscurity. His coming from Galilee bore little or no weight in the urban atmosphere of Jerusalem. Having requisitioned a colt to ride into the city of Jerusalem—an act that stirred the rabble to fever pitch—He was soon confronted by an angry, outraged priesthood to give an account of His unorthodox procedure. Since authority to perform was considered essential, Jesus faced the issue.

CONTEXTUAL CONSIDERATIONS

Three events seem to have combined to bring this angry demand for proper authority: (1) The radical act of riding into Jerusalem; (2) the cursing of the fig tree which would have been noticed by all who passed; (3) the cleansing of the Temple money-changers. These events could have brought either the people to His feet or the rulers' wrath upon His head. Since the people were reacting too favorably to these seemingly rash acts, the rulers rushed in to stem the tendency toward declaring Him the Messiah. The things which Jesus had been doing were of such a nature that the authority to do them should have been inherent in the acts themselves. The demand for credential authority was impudent and officious. Jesus regarded it as such and dealt with it.

SIMPLIFIED OUTLINE

1. *Christ's Authority Challenged* —Matthew 21:23-27.
2. *A Kingdom Principle Declared* —Matthew 21:28-31a.
3. *The Principle Impressed*— Matthew 21:31b, 32.

KEY WORD ANALYSIS

"Authority"—*exousia* (v. 23). This word probably has a slightly different meaning in this context on the lips of the Jerusalem rulers, carrying the idea of "what permission or liberty?" As the word found its development in the sphere of the law of Israel, it would come to mean the right or permission to teach and act granted by the highest religious body in the commonwealth of Judaism. This ruling body had appalling power over the lives of the people, not only within the country but wherever the Jews resided. Such a question might well strike fear into the heart of a recalcitrant rabbi. Penalties were drastic for defying authority. Jesus entertained no such fear. His answer was noncommittal.

COMMENTARY ON THE PRINTED TEXT

1. *Christ's Authority Challenged* (Matt. 21:23-27).

It was in the very precincts of the great Temple of Herod where the religious rulers, outraged and angry, broke into the lesson which Jesus was teaching. This rude interruption was to question the permission to do the things that Christ was doing which were contrary to the accepted procedure. May God have mercy on the man who follows the directives of the Holy Spirit and in so doing transgresses the accepted procedure of his day!

Jesus responded to the question by asking one of His own. He promised to answer theirs when they answered His. In divine wisdom He directed His question to the issue of John the Baptist's ministry, which was respected and revered among the people.

The most significant factor in the record is the revelation of the inward reasoning of Christ's enemies. After pondering well the question and consulting with one another, they saw the trap of sheer common sense into which He had drawn them. It reduced itself to a question of faith or unbelief on their part.

The question was avoided in stubborn hardness of heart. They refused to answer in truth because truth was too damaging. Such a position abandons reason because of its consequences. The answer given was "We cannot tell," certainly not "We do not know." Christ therefore withheld His answer because it was self-evident to anyone who was willing to face the truth.

2. *A Kingdom Principle Declared* (Matt. 21:28-31a).

Not willing to drop the matter because of its serious implications, Christ took a parable in order to declare a principle related to His kingdom. The application was quite obvious—embarrassingly so to the rulers.

One son in the story was an unrighteous, sinful individual (for whom Christ was about to die), the other a self-righteous religionist (representing the rulers). In the deed they failed to measure up to their consecration. The question was then put squarely to the rulers. Which son actually performed the will of the father? The answer was self-evident.

3. *The Principle Impressed* (Matt. 21:31b, 32).

Now at this dramatic point Christ, in the hearing of the crowd, made His application. It was very deeply impressed upon both the people and the leaders who had initiated the issue. The principle was in keeping with the mission of Christ and with the will of God in redemption. It had previously been emphasized in other ways but came again with new power.

It is the sick, the sinful, the needy, who find their way into the kingdom. They come because they know their need and enter because they need a Saviour. The man who is too hardened to face his own heart and too proud to come to the fountain for washing will never enter the kingdom of God. If they rejected John they would reject Christ. If John was believed by sinners and they responded to his message, this paved the way to respond to Christ.

HELPFUL HINTS FOR LESSON PREPARATION

Again this week's lesson will be best presented by adhering to the simple scriptural pattern. The basis for the key question asked by the rulers is found in the preceding verses of the chapter. The question is rejected; the parable illustrates the principle of rejection; the application is sent home sharply by the master Teacher. We can do no better than follow His plan of presentation.

Christmas Cards Made Useful

Used Christmas greetings and other cards can be put to good use on some mission fields. Write to the Foreign Department, 260 West 44th St., New York 36, N. Y., for a list of the missionaries who have requested them. The list also includes instructions for mailing and the types of cards which are most useful on the fields.

These missionaries can also use Sunday school cards and picture rolls, flannelgraph pictures and Scripture calendars.

Local Conventions

★ ★ ★ ★ ★

Convening March 10-17

To new Christians missionary conventions may be a novelty. They like the inspirational messages, the heart-warming singing and the reports from distant lands. Projected pictures are an added inducement to insure their attending. But to those seasoned in the faith who have learned to live close to the heart of their Lord the attraction is much deeper. The appeal to them is not what they will receive but that they may know better how to give.

South Atlantic District

Norfolk, Va. .....March 11-17
Portsmouth, Va. .....March 11-17
Suffolk, Va. .....March 13, 14

Southwestern District

Dallas, Tex. .....March 10-13
Arlington, Tex. .....March 14-17
Fort Worth, Tex. .....March 14-17
Kingfisher, Okla. .....March 11-13
Edmond, Okla. .....March 14-17

Central District

Lapel, Ind. .....March 10-13
Indianapolis, Ind. .....March 11-17
Danville, Ind. .....March 14-17
Wayne, Mich. .....March 11-17
Ypsilanti, Mich. .....March 11-17
Cleveland, Ohio
(East Side) .....March 11-17
(Smoot Memorial) .....March 14-17
Oberlin, Ohio .....March 11-13

Western District

Danville, Ill. .....March 10-13
Mattoon, Ill. .....March 13-17
Urbana, Ill. .....March 14-17

South Pacific District

Rosamond, Calif. .....March 12-17
Palmdale, Calif. .....March 12-17
San Jose, Calif.
(Neighborhood) .....March 12-17
(Valley Neighborhood) ..March 12-17
Santa Cruz, Calif. .....March 12-17

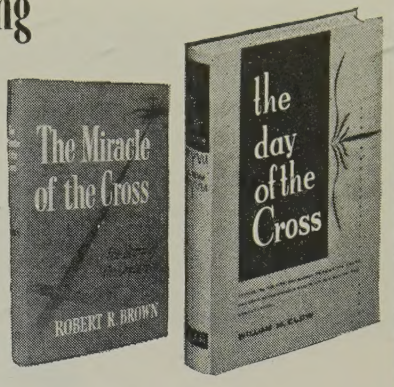
Eastern and Central Canadian District

Chatham, Ont. .....March 10-13
London, Ont. .....March 13-17

Western Canadian District

Abbotsford, B. C. .....March 10-17

Lenten and Easter Reading



THE MIRACLE OF THE CROSS

By ROBERT R. BROWN, D.D. An interesting portrayal of the deep effect the words of Christ from the Cross had upon the Centurion which resulted in his conversion. $1.50

THE DAY OF THE CROSS

By WILLIAM M. CLOW. A classic volume of 26 sermons on the men and women and some of the notable things of the day of the crucifixion. $2.95

OF LAW AND LOVE

By PETER H. ELDERSVELD. Thirteen crisp and thought provoking messages by the popular minister of the Back to God Hour radio program $1.50

THE SECRET OF THE LORD

By WILLIAM M. CLOW. A series of addresses on the sayings of Jesus during the days of a religious retreat in the neighborhood of Cesarea Philippi, divided under six headings: The Ruling Law, The Disclosure of the Personal and His Purpose. The Disclosure of the Cross and Its Issues, The Disclosure and the Glory and Its Significance, The Face Toward Jerusalem, and The Consummation of the Secret. $2.95

THE SEVEN WORDS OF LOVE

By G. HALL TODD. There is a freshness and originality about these messages. They demonstrate in a striking way that the 7 sayings on the Cross have a timeless relevance. $1.50

ABANDONED TO CHRIST

By L. E. MAXWELL. Sets forth the heart of the Christian gospel clearly and profoundly. A book of inspiring and practical value and application for the Christian's daily life. ...$3.00

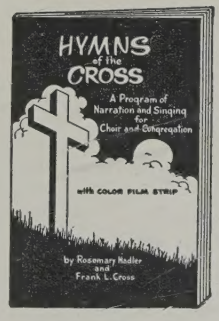
Order from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Pennsylvania

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Illinois

Kindly add 15c for postage, handling and insurance when orders are less than $3.00 and 5c for each additional dollar or fraction thereof.

Get DIETZ Supplies for Lent and Easter!


HYMNS of the CROSS
A Program of Narration and Singing for Choir and Congregation
with COLOR FILM STRIP
by Rosemary Radler and Frank L. Cross

EASTER PROGRAMS AND SERVICES

"HYMNS OF THE CROSS"—Program of narration and singing of 10 familiar hymns. Booklet only **40c** Filmstrip (optional)—35 mm. in full color—34 pictures—illustrating hymns with words for congregational singing. One hour program—no memorizing required. Filmstrip, each **$5.00**

"TAKE UP YOUR CROSS"—Complete unusual Easter service; Scripture, exercises, poems and songs . . **20c**

"BEHOLD THE THIRD DAY COMETH!"—Suitable for Easter Sunrise Service; 15 minutes (Requires 4 women) **25c**

RECITATION BOOKS

EASTER TREASURY NO. 58—Complete Program material, all depts. . . **40c**
STANDARD PROGRAM BOOK NO. 9—New, for all age groups **40c**
EASTER HELPER NO. 57—New ideas, all depts. **40c**

LENTEN AND EASTER OFFERING DEVICES

EASTER COLLECTION BOX—Attractive color design. Size 3½ x 1¼ in.
Doz. . . **80c** 100 for **$6.00**

EASTER OFFERING DIME COLLECTOR—Holds $1.00, in colors, size 3 x 5¼ in.
Doz. . . **60c** 100 for **$3.95**

EASTER OFFERING ENVELOPE—Cross and Lily, size 2½ x 4¼ in.
100 for **85c** 1,000 for **$7.00**

EASTER OFFERING ENVELOPE—Women at Tomb; Size 3 x 4⅞ in
100 for **$1.00** 1,000 for **$7.00**

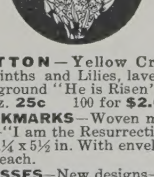
LENTEN COLLECTION BOXES—(Self-Denial) Gethsemane design.
Doz. . . **80c** 100 for **$6.00**

"MY LENTEN OFFERING" DIME FOLDERS—holds $4.00. Gethsemane design. 100 for **$7.00.**

"MY LENTEN OFFERING ENVELOPE"—Gethsemane design; (Large size).
100 for **$1.00** 1,000 for **$7.00**

EASTER SOUVENIRS

CROSS—Metal gilt; word EASTER in lavender; metal tab fastener; size 1¾ in. Sold only in packages of 50 for **75c.**



BUTTON—Yellow Cross, Hyacinths and Lilies, lavender background "He is Risen".
Doz. **25c** 100 for **$2.00**

BOOKMARKS—Woven material—"I am the Resurrection", size 1¼ x 5½ in. With envelopes **15c** each.

CROSSES—New designs—gay colors; Bible verses, size 4½ x 2¾ in.
Doz. **25c** 100 for **$1.50**

LUMINOUS GIFT CROSS—cream white plastic; 2½ in. purple tassel. Each **15c.**

SERVICE BULLETINS

FOUR DESIGNS—"Christ in Gethsemane"; "Triumphal Entry"; "Christ and Women at Tomb"; "Rugged Cross and Lilies". State design desired.
100 for **$2.00** 1,000 for **$14.00**

LETTERHEAD—Rugged Cross and Lily design.
100 for **$2.00** 1,000 for **$14.00**

EASTER VISUAL AIDS

CRUCIFIXION AND RESURRECTION PICTOGRAPH—Flannelgraph lesson—"Prayer in Garden, Betrayal, Trial, Carrying the Cross, etc." . . **$1.35**

EASTER SUEDEGRAPH—Flannelgraph lesson, "Gethsemane Through Garden Tomb" **$1.25**

★ ★ ★

EASTER SCENERY BACKGROUND—Beautiful colors. Size 19½ ft. long by 7 ft. high; three scenes. Center section approximately 10 ft. wide; smaller end sections. Price **$9.75.** Delivery extra.

Same scene in small size 9¾ ft. wide by 3½ ft. high. Price **$5.95.** Delivery extra.

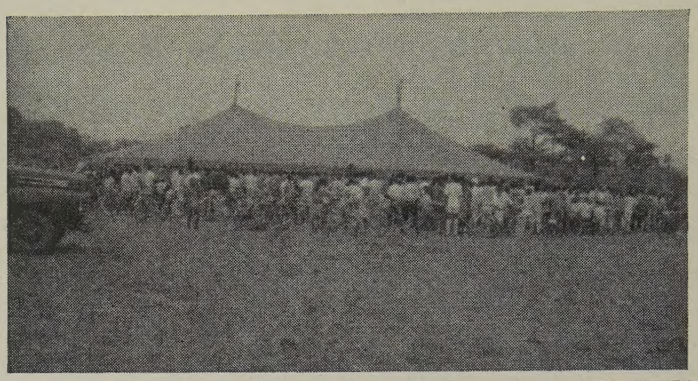
Add 15c postage on orders under $3.00 and 5c for each additional $1.00.

FREE—new Spring Catalog of Sunday School and Vacation Bible School Supplies. Ask for it.

WM. H. DIETZ, INC.

Order your Easter needs today
10 South Wabash Ave., Dept. 4 Chicago 3, Illinois

CHARLES HOLBROOK LIB
PACIFIC SCH OF RELIGION
BERKELEY CALIF



F. EISENSMITH

Thousands have heard the gospel in the cloth house

The House of Cloth

EVANGELICAL meetings held in the gospel tent have become seasons of tremendous importance to the people of Lukula in the Belgian Congo. They speak of the tent affectionately as "the house of cloth."

Many of them date the time the tent meetings were in progress as turning points in their lives. Under the searching of true gospel preaching they have been led to confess their sins and to receive cleansing through the precious blood of the Lamb. Christians have been awakened to the presence in their lives of carnality and self-will which mar their walk with God and nullify their testimony.

Victories have been won in the lives of African men and women as they have humbled themselves and have sought God in these meetings. What changes have taken place as the Holy Spirit has been given right of way to cleanse sinners and sanctify believers!

Alabeti Paku, the evangelist, is a man truly anointed for this type of ministry. He does not engage in gymnastics as he speaks, but stands quietly at the microphone and pours out the truth with a burning intensity that reaches the hearts of the people. Crowds pack the tent to hear him and his voice reaches the multitudes standing outside as the loud-speakers carry his voice.

Among the backsliders who have been reclaimed recently is a man who had been out of fellowship with the church for eleven years. He testifies that they were unhappy years. When he wanted to leave the ways of sin he found it not easy. The enemy had him in such a powerful grip that he felt paralyzed. Now that the Lord has received him in mercy and once again he is assured of salvation he can scarcely restrain himself in his expressions of joy.

The Portuguese government has granted permission for the tent to be moved into the Cabinda. The month of April has been chosen for a campaign and victories are anticipated there also as God's people stand steadfast in prayer.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada